January 10
1924

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

*"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing"* (2 COR. 7: 9).

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## ORGANIZATION AND AUTHORITY.*

MY brethren and sisters, I have been profoundly impressed by the remarks of the preceding speakers. We have heard from them of the coming of Columbus and of the great free institution of our land—the government of the United States—and all that it means. Is it not consistent, is it not reasonable, and beautiful, that the God of heaven should select this land of liberty upon which to found His Church, that it might be thereupon established and built up? If that be the case—and we say it is the case—what kind of Church might we look for? In answer, I should say that we might look for a church very similar to the Church of God that was established in the meridian of time, because it is the Church of Jesus Christ, it is the Church of God.

There can be only one such church upon the earth, not two or more, or many, just one—"one Lord, one faith, one baptism, and one God, the Father of us all." I think you will agree with me, perfectly, that there was power and strength and vitality in the Church of Christ. Then you will agree with me that the Church of Christ is a divine organization; it is not merely a creed; it is not merely a compilation of principles, but it is an organization. You will remember, too, that when Christ came, and during the time of His great ministry, He did not simply go forth and preach the word, but He proceeded to organize His Church. He called around Him twelve men. It is true, doubtless, that they were uneducated men, after the education of the world. Nevertheless, they were men of experience and men of hardihood, men of character, men of strength. He called them around Him and they are known and were known as the twelve apostles. Upon

*Address delivered by President Rudger Clawson of the Council of Twelve, in the Tabernacle, October 14, 1923.

one occasion, He said to them: "Ye have not chosen Me, but I have chosen and ordained you." So you can very well see that they constituted a quorum, or council of twelve men, properly organized and endowed with power from their Lord.

Then we know very well that the Savior called others into the ministry and put upon them great authority. He called men to be high priests in the Church in His day. It ought not to be a strange thing to people when they hear of this—that there were high priests in the Church in the days of Christ. He called men to be seventies, and He sent them forth, the Scriptures say, two by two before Him to prepare the way for His coming. Others were called to be elders in the Church, and some were called to be bishops and priests, teachers and deacons, so that it took all of these various orders of men in the priesthood to constitute His Church, and it could not be and was not His Church, fully organized, until the quorums were called into existence.

I have been a little definite upon this subject because there is a tendency in many directions and with some people to ignore the fact of the necessity of an organization. It is necessary. So we find in the latter-days, upon this great land of liberty, under the Constitution of the United States, which we revere, and under the protection of the law, the Church of God was founded. And lo and behold, the founder of this Church, under the direction of the Almighty, proceeded to organize the Church after the manner of the Church of Christ.

I am speaking now of Joseph Smith. The way he obtained this authority is unique, I might say, original, quite original, compared with the standards of the day. Joseph Smith did not go to other sects and denominations for his authority; surely he did not. He did not go to the Catholic Church to get authority; he did not go to any of the Protestant churches—the Baptist, the Methodist, the Episcopalian, or the Congregationalist. He did not go to the Church of England or the Church of Russia or any other church. No, he derived his authority directly from heaven. Is it not consistent?

Might we not suppose that those who held the authority in the days of Christ, such as the apostles and the prophets who were persecuted, driven from pillar to post, and slain, took their authority with them? As I said is it not reasonable to believe that if the Church of God was again to be established on the earth, that those who held the authority would bring it back to the earth again? Well, just such a thing happened. The youthful prophet tells us that John, the Baptist, came to him and declared that he was a messenger from God, that he came for a special purpose, and that purpose was to transmit his authority, the authority that he held in the days of Christ, the keys of the Aaronic Priesthood. He was to deliver those keys to Joseph Smith and his companion who was with him, Oliver Cowdery.

So the revelation tells us that he laid his hands upon their heads and ordained them to the Aaronic priesthood, even the very words being given. Then later on—it seems wonderful to say it, for it is indeed a strange and a remarkable thing—but later on, Peter, James and John came. Who were Peter, James and John? They were apostles of the Lord Jesus Christ; they held the authority under Christ and presided over the Church. Peter was the chief of the apostles when Christ was crucified. It is said that he also was crucified, and that the apostles were slain. They came in this dispensation declaring that they held the keys of the kingdom and the power of the holy apostleship, and this authority they conferred upon the young prophet, Joseph Smith.

Yes, that is our testimony; that is the testimony of hundreds and thousands of Latter-day Saints. And yet you will hear people say, "I don't believe it." I suppose you will hear people say that they do not belive that Paul the Apostle had a vision as recorded in the Acts of the Apostles. But Paul tells us that while he was on his way to Damascus to persecute the saints, a light shone round about him and a voice came out of heaven saying, Saul, Saul, why persecutest thou me?" Saul was struck with amazement: "Who art thou Lord, who art thou?" And the voice said, "I am Jesus whom thou persecutest." In a moment, as it were, in a moment, that mighty man, he who afterwards became so mighty in the truth, was converted to Christianity. He went down to Damascus were he was baptized and hands were laid upon him for the reception of the Holy Ghost, and not till then was Saul regenerated and brought into the Church and Kingdom of God. I presume you will also find people who say, "I don't believe it."

And then you will find other people who say, "Well, we don't believe the revelation given to John on the isle of Patmos." Well, suppose they do not believe it; suppose they do not believe that Saul had a vision—that does not change the fact. He said he had had it, he maintained it all the days of his life. Suppose they say that John the Revelator did not have his revelation—that does not change the fact. He did have it, and it is recorded in the Bible. You believe it, and I believe it.

So, my brethren and sisters, we believe just as sincerely and just as truly that John the Baptist appeared to Joseph Smith, and that Peter, James and John appeared to him and conferred upon him the keys of authority which they held. To say the least, it is a much more consistent claim for authority than is put forth by many sects of Christendom, because you can well imagine that if the Catholic Church is without authority, all the Protestant churches are without authority, and the Church of England is without authority—because most of these denominations, if not all of them, have grown out of the Catholic Church.

But Joseph Smith stands forth boldly and declares that the

authority received by him came direct from heaven, and we have testimonies that such is the case.

Then what did this young prophet proceed to do when he got the authority? Why, the very thing that might be expected. He proceeded, almost immediately, to organize the Church of Jesus Christ by putting into it apostles and prophets, pastors, high priests, seventies, elders, bishops, priests, teachers and deacons; and having the keys of this authority, he gave them authority to act in these various positions. And thus upon this land of liberty, under the free institutions of America, you see organized the Church and Kingdom of God.

I will tell you, brethren and sisters, when you come to examine a church, look to the foundations of that church, and if the foundation is not strong and deep and firm, it is as a building erected upon a foundation of sand, and when the rain descends and the wind blows, that building will fall. What does Paul the Apostle say? Why, he said the kingdom of God is built upon the foundation of apostles and prophets, Jesus Christ Himself being the chief corner-stone. Well, there it is, Jesus Christ is the founder. He is the head of the Church; He is the chief corner and so all these other authorities are acting under the direction and authority of Jesus Christ, the Lord, because it is His Church.

It is the only Church under the heavens, so far as I know, that is called the Church of Jesus Christ. There are many churches with various names: St. Paul, St. Thomas, Congregational, Methodist, and there are many other churches, but no church that has the distinguished name of Jesus Christ.

That is the testimony that we bear to all the world, and we rejoice in it. That is the source of the power, the authority, the gifts of the Gospel that are in the Church, and which are exercised by the Church from day to day.

Brethren and sisters, I know that this is the true Church of God, complete in its organization, and full and complete in its authority. I know that Joseph Smith was a prophet of God, oh, surely a prophet of God—a great prophet.

I ask the Lord to bless us in the name of Jesus Christ. Amen.

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## A SPIRITUAL COMMUNICATION.

### A Personal Experience, by Duncan M. McAllister.

The words "Spiritual Communication" call to mind marvelous occurrences of that character that are related in the Bible, Book of Mormon and other sacred writings wherein appearances of spiritual personages are recounted, or the voices of unseen beings are said to have been heard. In this connection there are two classes of spiritual persons portrayed, some are heavenly in

character communicating truths that are sublime, and beneficial to those who receive them; the others are spirits of evil who "lie in wait to deceive," and who, to the credulous, impart communications cunningly made to have the appearance of truth, but which are really valueless and misleading. The distinction between these two classes of spirits may usually be made apparent by considering the nature of the communication.

It is evidently the will of God that His children on earth should be debarred from unrestricted communication with the world of spirits, by a physically impenetrable veil, except as He may deem it needful to communicate with men to whom He, for wise purposes, chooses to send His messengers. There are undoubtedly divine reasons for this. It may be that such a condition is necessary to assist in producing the attribute of faith in man. Faith that is the incentive for him to obey the laws of God, might not otherwise sufficiently develop within him and, consequently, he could not attain the glorious rewards that follow the good works resulting from that faith.

It is a lamentable fact that there are multitudes of people who ignore the revelations, concerning spiritual affairs, that are contained in the Scriptures, and who seek to learn for themselves, in some other than the heavenly way, the things that God has decreed should be kept hidden from mortals, except as he has revealed them. Isaiah had that class of people in mind when he wrote: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God?" It is a sad thing that there are very many intelligent individuals who, now-a-days, seek to obtain communications from the spirit world through "mediums," clairvoyants, etc. That they do obtain such communications, in some forms, there is no doubt, but, as what they thus receive comes to them through some way other than God's appointed medium, it is usually frivolous and unprofitable.

It is not my purpose to submit a treatise about spiritual manifestations that are tangible to the senses of seeing or hearing as referred to in the foregoing. My intent is to emphasize the fact that spiritual communications are not confined only to those manifestations that are physically discernible, but that there are others which are perceptible to our spiritual selves, to our sixth sense, as it is often termed.

The latter class of spiritual communications may not always be as readily noticeable as those previously mentioned, for the reason, perhaps, that they are almost continuously present with each one of us, unobserved by our physical senses. A great many of our thoughts, words and actions result from such spiritual communications affecting our spiritual nature. The mind of man, the perceptive and reasoning faculty, is his spirit self, and is ofttimes influenced by the Holy Spirit or the spirit of evil—whichever he

voluntarily submits to at the moment he says or does anything. Thus, man's God-given agency is maintained; he speaks or acts in accordance with his own will. A word said, or an act performed impulsively, without consideration, is liable to be the outcome of a thought produced by instigation of an evil spirit. On the other hand, words and deeds that are good, follow after thoughtful deliberation, under the influence of the "Spirit that enlighteneth every man." Job said: "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

These preliminary remarks are inserted to introduce my narration of an experience in which I was blessed with a spiritual manifestation of the character last referred to; and I am led to relate it because the story may, I hope, have the effect of causing some readers to recognize, and give heed to the "still small voice" that is always ready to direct us in the ways of truth, especially when we seek for divine guidance. I give details of the circumstances leading up to the spiritual communication, assuming that, possibly, those details may be of interest.

When fourteen years of age I was apprenticed with a large firm in Glasgow, Scotland, to learn the upholstery trade. The establishment also manufactured household furniture, and in that department a number of young women were employed as "polishers." Occasionally, orders were received which required some of these young women to go to the country residences of wealthy gentlemen for the purpose of re-polishing furniture.

It was the custom of all hands engaged in the shops to go to work at six o'clock in the morning. After working about three hours they would have an opportunity to eat breakfast. One morning, after I had been about eighteen months in this establishment, I went as usual at six o'clock, and had just put on a white canvas apron, preparatory to commencing the day's work, when the foreman hurriedly called me to come and assist one of the female polishers in carrying a quantity of bottles and packages of material down to the steamer, which was to convey her to Dumbarton, twenty miles west, down the River Clyde. Quickly tucking my apron around me, I picked up the articles and followed the young woman, who was hastening to catch the steamer. I found that she also had all she could carry, as it was likely she would be absent for several weeks.

When we arrived at the steamer, she insisted upon my accompanying her to Dumbarton, stating that after arriving there she had to take a conveyance and go several miles further west, and that she would need my help in carrying the bundles from the steamship to the vehicles. She also informed me that the foreman had said I might do so if she thought it advisable.

The trip was made, accordingly, and about nine a.m., she and the numerous packages were duly crowded into an open cart, and I was just thinking it would be two or three hours before I could

reach Glasgow and get breakfast, when, to my surprise, the driver said I would have to go with them because he would have to leave her some distance from the mansion, and my help would again be needed to carry the bundles. Holidays did not often come in my experience, and here was one unexpectedly given, including a sight of the sea, green fields, wooded hills, and many other pleasant things that, as resident of a big city, I seldom enjoyed; also, there was the likelihood of a good breakfast to be secured at the fine house where we were going, so on I went contentedly, though hungry.

Surely enough, we found it quite a distance from the highway to the house, but it was an agreeable walk, along an avenue of grand old trees. When we arrived and the young woman, with her assortments of bottles and packages, had been taken to the room allotted to her, I was ushered into the kitchen to get my longed-for breakfast. It was then about eleven o'clock in the forenoon, and, as you can readily understand, I had an unusually good appetite. But the cook did not seem to appreciate that fact, for she placed before me a rather limited supply of bread and a dish containing the remnants of some herrings that had been baked in spiced vinegar. However, I was hungry, and ate all I could of the rather unpalatable food.

After this disappointing meal, having previously received a sixpence to pay my return fare on the steamer, I started to walk the intervening distance from the gentleman's residence to Dumbarton. I had not gone a mile when it became evident that my late breakfast was not an agreeable one. My stomach seemed to have a decided objection to spiced herrings, and very soon they and the accompanying bread were ejected, and I was more hungry than before I had eaten.

(TO BE CONTINUED.)

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## THE GREATNESS OF TRIFLES.

How solemn is the life that now is! There is greatness even in trifles; for they are agencies, all of them for good or evil. The cairn is heaped high by each one flinging a pebble; and the living well is worn by the diligent flow of the brook; and the shoal that has wrecked a navy is only the work of a colony of worms. And in the moral world surely there can be no trifles at all. Nourish the unrecorded thoughts of ill, and it shall ripen into the full deed by and by. Hug the sin to the bosom and cry, "Is it not a little one?" and the one demon will go out only to bring a brotherhood of seven home. The most blood-stained man of crime once prattled at his mother's knee. Trifles! They have a fixed destiny and have sealed a doom many a time.—W. M. PUNSHON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JANUARY 10, 1924.

## EDITORIAL:

## REPENTANCE.

THERE are many people in the world who doubt that the ordinance of Baptism is essential to salvation; but it is inconceivable to think that anyone can even question the essentiality of Repentance. Every principle of the Gospel when studied carefully reveals a harmony with truth that is simply sublime. Each seems to be all comprehensive, either leading into or embracing other principles. Thus, Faith in a Perfect Being, inspiring one to live righteously, seems to include Repentance. So Forgiveness may encompass Charity; Charity, Love; and so on. This harmony, or rather this oneness of all fundamental principles of the Gospel is indicative of their being elements of eternal truth. Truth being "the sum of existence" is all comprehensive! Faith, Repentance, Charity, Forgiveness and every other element of truth will of necessity show a close relationship not only to each other but to the whole, of which they are a part.

It is difficult, therefore, to designate any one principle as being the most important. One student may name this, and another, name that as being chief, the choice of each being determined by the amount of study and attention given to the favorite principle. When comparing eternal principles, it is more nearly correct to say that each is equal to any other.

This thought, however, does not lessen the significance of the great Thomas Carlyle's forceful remark about Repentance. "Of all acts," he says, "is not, for man, Repentance the most divine? The deadliest sin, I say, were that same supercilious consciousness of no sin; that is death; the heart so conscious is divorced from sincerity, humility and fact: is dead." Plainly, the penetrating mind of the Scotch philosopher glimpsed the eternal nature of this divine principle.

What progress can there be for a man unconscious of his faults? Such a man has lost the fundamental element of growth, which is the realization that there is something bigger, better, and more desirable than the condition in which he now finds himself. In the soil of self-satisfaction, true growth has poor nourishment. Its roots find greater succor in discontent.

"Our pleasures and our discontents
Are rounds by which we may ascend."

Heaven pity the man who is unconscious of a fault! Pity him

also who is ignorant of his ignorance! Neither is on the road to salvation. "The greatest of faults is to be conscious of none."

The first step to knowledge is a realization of the lack of it; and the first step towards spiritual growth is the belief in a higher and better life, or conversely, a realization of the meanness of one's present state. Repentance is the turning away from that which is low, and the striving for that which is higher. As a principle of salvation, it involves not only a desires for that which is better, but a sorrow—not merely remorse—but true *sorrow* for having become contaminated in any degree with things sinful, vile or contemptible.

It is not uncommon for people to have remorse for mistakes made, for follies and sins committed, but to have no turning away from such frailties and evils. They may even feel penitent; but "penitence," we are told, "is transient, and may involve no change of character or conduct." Repentance, on the other hand, "is sorrow for sin with *self-condemnation*, and complete turning away from the sin." It is, therefore, more than mere remorse; "it comprehends a change of nature befitting heaven."

Every principle and ordinance of the Gospel of Jesus Christ is significant and important in contributing to the progress, happiness and eternal life of man, but there is none more essential to the salvation of the human family than the divine and eternally operative principle, Repentance. Without it, no one can be saved. Without it, no one can even progress. Its sublimity and essentiality stirred the prophet Alma's soul when he exclaimed:

"O, that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people;

"Yea, I would declare unto every soul, as with the voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth."

Ignorance and sin are man's worst enemies. They are barriers to salvation. Only through repentance and obedience to the Gospel can these be eradicated. In the repentant man's soul these evils are supplanted by light and knowledge. From him who will not repent "Shall be taken even the light which he has received; for the spirit of the Lord will not always strive with man."

It is the duty of the Elders of the Church (1) to apply to their own lives this eternal principle, and then (2) to "go forth and speak with the power of God, and cry repentance unto every people."

DAVID O. MCKAY.

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THE hardest and best borne trials are those which are never chronicled in any earthly record and are suffered every day.

## IN CHARGE OF FRENCH CONFERENCES.

On December 26, 1923, Elder Russell H. Blood, Secretary-Treasurer of the European mission, was appointed to preside over the French conferences in Belgium and Switzerland.

Since 1914, the conference in Switzerland has been attached to the Swiss and German mission; and the Liege conference to the Netherlands mission. On December 1, 1923, these two groups were placed under one head, and the first step taken towards the reorganization of the French mission.

Elder Blood is thoroughly qualified to complete the arrangements for this re-organization. He entered the British mission November 28, 1921, and received an assignment to labor in the Norwich conference. Here he presided with success as president from November 1, 1922, until January 4, 1923, when he was chosen as one of the officials of the European mission. In addition to the many and constant duties of his office in Liverpool, he has served willingly and ably as president of the Liverpool branch.

His experiences as president of branches, president of a conference and in the general details of the European mission, as well as his educational qualifications, eminently fit him for the important position to which he is now called.

He leaves Durham House and the British mission with the confidence and love of all who know him.

May success and choice blessings be with him always!

DAVID O. MCKAY.

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## ADDRESSES OF MISSIONS AND CONFERENCES.

THE names and addressess of mission presidents in the European mission and of conference presidents in the British Mission are as follows:

EUROPEAN MISSION HEADQUARTERS, 295 Edge Lane, Liverpool.

ARMENIAN: J. Wilford Booth, B. P. 174, Aleppo, Syria.

BRITISH: David O. McKay, 295 Edge Lane, Liverpool, England.

DANISH: John S. Hansen, Korsgade 11, Copenhagen, Denmark.

FRENCH CONFERENCES: Russell H. Blood, (present address) 295 Edge Lane, Liverpool, England.

NETHERLANDS: Charles S. Hyde, Crooswijkschesingel 16b, Rotterdam, Holland.

NORWEGIAN: A. Richard Peterson, Osterhausgaden 27, Christiania, Norway.

SOUTH AFRICAN: J. Wyley Sessions, "Cumorah," Main Road, Mowbray, C. P., South Africa.

SWEDISH: Hugo D. E. Peterson, Svartensgaten 3, Stockholm, Sweden.

SWISS AND GERMAN: Fred J. Tadje, Leimenstrasse 49, Basel, Switzerland.

British Conferences:

Birmingham: Joseph E. Tillotson, 23 Booth Street, Handsworth, Birmingham.

Bristol: John E. Wahlquist, 47 City Road, Bristol.

Hull: K. Marsel Widtsoe, 323 Anlaby Road, Hull.

Free State: Benjamin R. Birchall, "Drummany," Stilorgan Park, Blackrock, County Dublin, Ireland.

Leeds: David D. Lamph, 47 Sydenham Place, Otley Road, Bradford.

Liverpool: John Walsh, 38 Alma Street, Blackburn.

London: Joseph E. Wright, 152 High Road, South Tottenham, London, N., 15.

Manchester: William Blackburn, 146 Heald Place, Platt Lane, Rusholme, Manchester.

Newcastle: William M. Harris, 60 Cleveland Road, Sunderland.

Norwich: Peter Tolboe, 80 Clapham Road, Lowestoft.

Nottingham: Selvoy J. Boyer, 84 Robin Hood Chase, Nottingham.

Scottish: Robert Lee Kenner, 94 Hill Street, Garnethill, Glasgow, Scotland.

Sheffield: Fielding K. Smith, 147 Ellesmere Road, Pitsmoor, Sheffield.

Ulster: John C. Bell, 30 Victoria Gardens, Chichester Park, Belfast, Ireland.

Welsh: John W. Crofts, 29 Diana Street, Roath, Cardiff, South Wales.

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## MINUTES OF THE LONDON CONFERENCE.

The London semi-annual conference was held Sunday, December 23rd, at "Deseret," London. There were present President David O. McKay and Sister Emma Ray McKay from Liverpool; Elders Floyd A. Bailey and James D. Moyle from the Norwich conference; Elder Donald E. Rose of the Scottish conference; David L. and Lou Jean McKay; President Joseph E. Wright, Sister Katherine G. Wright and all of the traveling Elders of the London conference, together with a large number of Saints and investigators.

The Sunday-school session commenced by the congregation's singing, "O, How Lovely Was the Morning." The invocation was offered by Brother Andre K. Anastasiou. Following the sacramental hymn, "Come Follow Me," the sacrament was administered by Elders Edwin O. Stenquist and Carl E. Pettersson, assisted by Brothers John Blainey and David and Albert Willmott. The concert recitation was repeated in concert by the congregation.

A pleasing and well-rendered program upon the themes of the mission of the Savior and the restoration of the Gospel was pre-

sented. Luther's Cradle Hymn was sung by the Primary Class; David Willmott gave an essay on "The Early Life of the Prophet Joseph Smith"; a vocal solo, "O Promise Me," was rendered by Elder Karl P. Weiler; little Miss Noble gave a recitation; the results of the Prophet Joseph's first vision were enumerated by Frank Seaich; Sister Madge Hill reviewed briefly the birth and ministry of the Savior. As an intermediate hymn, the congregation sang, "Far, Far Away on Judea's Plains."

Sister Emma Ray McKay addressed the congregation, directing her remarks mainly to the children. She referred to the men whose lives had just been reviewed, and to the high callings they had received. We can not do the mighty deeds which they performed, but we can, nevertheless, become great powers for good. By illustration, she demonstrated the wholesome effect children may produce, especially in the home, by being missionaries.

President McKay referred to the one hundred eighteenth anniversary of the birth of the Prophet Joseph Smith, which was celebrated this day. The motives which actuate a man are significant in determining that man's character, the speaker said. The world, to-day, cannot gainsay the motives of the Prophet Joseph Smith as a boy, or later as a man. The desire for truth and for truth alone which led him, in prayer, to seek wisdom from his Heavenly Father, marks the boy as one of noble character. In spite of what the world generally says of him, his desire for truth is very significant of the honest motives behind his actions. The great thinkers and reasoners of the world to-day recognize the departure from the Church of Christ as established two thousand years ago, and that the teachings have become perverted; they say, in substance, that Joseph Smith was right.

By illustration, the speaker showed the rewards and blessings which were brought into a home as a result of the honest purposes of a young woman. The testimonies of all Latter-day Saints have been received because of an honest desire for truth. The Prophet Joseph Smith's character was stainless, and for this reason, God selected him to inaugurate this great latter-day work.

Following the hymn, "Lord Accept Our True Devotion," by the congregation, the benediction was pronounced by Sister Katherine G. Wright.

At 1:30 p.m., Sister Emma Ray McKay met with the Relief Society workers. Suggestions as to the best methods for carrying on relief work were given. The duties and responsibilities of the Relief Society worker were impressed upon the sisters. Sister McKay stressed the necessity of leading exemplary lives.

The afternoon session commenced by the congregation's singing the hymn, "Come, Come, Ye Saints." The invocation was spoken by Elder Don M. Rees. The congregation sang "O, Say What is Truth?"

The general, the mission, and the conference authorities were presented and unanimously sustained.

Elder Clifford W. Cook was the first speaker. He said that associating with the Saints in conference is a source of great strength to all who have the true spirit of worship. The Gospel needed to be restored to fulfill God's purposes before Christ's second coming.

Elder Carl E. Pettersson referred to the celebration of the birth of the Prophet Joseph Smith, who, the speaker said, had been raised up in this, the final of all dispensations, to proclaim truth in the name of the Lord.

Elder Edwin O. Stenquist spoke of the necessity of the Latter-day Saints' living in accordance with scriptural precepts. If we do, the world will know us finally for what we are, he said.

Sister Nellie Mason rendered a vocal solo, "I Know That My Redeemer Lives."

Elder Don M. Rees, by illustration, showed that truth is not hard to defend. If we are on the side of truth we are on the side of God, and the truth will make us free.

Elder Karl P. Weiler said that many fail to appreciate the power and vitality of the Gospel, which is the power of God unto salvation. He appealed to the Saints to become missionaries and secure more points of contact.

Elder Emerson C. Willey referred to the passage, "Man is that he might have joy," stating that this joy is received by mastering obstacles. He desires, said he, that we might know joy as a result of performing noble deeds.

A vocal trio was rendered by Brothers William J. Jolliffe and William J. Jolliffe, Jr., and Sister Grace Jolliffe.

Elder Delbert S. Robison showed by personal illustrations that he is willing to support by deed and word the authorities of the Church who are God's representatives on earth. Those who endure to the end are the ones who will receive a crown of glory, he said.

Sister Katherine G. Wright told a story of the conquest of Happy Valley in which love is the determining factor. Love is the source of happiness; love must be preceded by right thoughts.

Elder A. Lewis Elggren told of conditions in his field of labor. The branches, though small, are powers for good in the communities. The apostles of old also worked amidst small groups and had obstacles of the greatest kind.

Sister Emma Ray McKay spoke on the requirements of the ideal home. Culture as well as charity begins at home. For this reason, the home should abound with noble stimuli; music and books of refinement will raise the ideals of the members. The complete unity of the parents is absolutely necessary in an orderly and well-conducted home. Such a home will foster refinement.

The hymn, "Guide Us O Thou Great Jehovah," was sung by the congregation. Benediction was pronounced by Elder Floyd A. Bailey.

Immediately following the afternoon session, the officers and teachers convened in a special meeting. Elder James D. Moyle offered the opening prayer. President McKay reviewed the 1923 aim and complimented the officers on the support that they had rendered. The aim for the mission in 1924 was presented and accepted. Instructions, relative to the new tracting system and the most efficient means of reaching the people were given. The value of enlarging one's list of friends to whom the Gospel message can be brought was emphasized. Prayer was spoken by Elder Floyd A. Bailey.

The evening session commenced by the congregation's singing "High on the Mountain Top." Elder James D. Moyle offered the invocation. The congregation sang "We Thank Thee, O God for a Prophet."

Elder Donald E. Rose spoke of the birth of Joseph Smith and of the effect the Prophet's mission has had upon the world. Men may now worship God in His ordained way and may know of the doctrine whether it be of God or man. The fulfillment of the prophecies uttered by the Prophet Joseph Smith show him to be a true prophet.

President Joseph E. Wright expressed his joy in the work of the Lord. He said he desires to see all Latter-day Saints doing their duty in the many responsibilities which devolve upon them. Fathers and mothers have sacrificed to send their sons into the world to proclaim the great message of salvation; such sacrifice can not do otherwise than merit the blessings of heaven. The well being of the Church depends a great deal upon the efforts of the members.

A vocal solo, "Nearer My God to Thee," was rendered by Bessie Shindler.

President McKay quoted the account of Christ's nativity as recorded by Luke. Christ's message to the world is "Peace on earth, good will to men." He came, glorifying God, recognizing Him as our Creator and Father of our spirits.

The Savior did not bring wealth, power, nor dominion, but simply peace. It is this condition men desire when they are having trials and difficulties. Particularly did the apostles desire peace prior to Christ's appearance in the upper room. Although born amidst the most humble surroundings, He became a king among men, bringing good will to men of every color and clime. He is an ideal in every respect Whom the world would do well to follow.

The speaker said he believes in the divine mission of the Prophet Joseph Smith, because the Prophet exemplified the same glorious principles the Savior brought. It remains with historians to

record that the Prophet Joseph Smith's aim was to glorify God, and to establish peace on earth and good will to men. The Christ spirit is made manifest in the words of the Prophet, "If my life is of no value to my friends, it is of no value to myself." Service, self-mastery and purity are fundamentals in the true worship of Christ; the Prophet Joseph obeyed these to the very letter, showing his desire to honor Him by doing His will. President McKay concluded by saying that he looks with joyful expectancy to the time when not only Christmas, but every day of the year, will find men exhibiting the Christ-like attributes.

The conference concluded with the congregation's singing the hymn "Praise to the Man." Benediction was pronounced by Elder Joseph A. Orgill.

EMERSON C. WILLEY, Conference Clerk.

## FROM THE MISSION FIELD.

**Arrivals and Appointments.**—Elder Percy Hawkes of Drummond, Idaho, arrived in Liverpool, December 2nd, per s.s. *Montrose*. He has been assigned to the Liverpool conference.

**Musical.**—Saturday evening, the 29th ult., the young ladies, fifteen in all, of the Eastwood branch (Nottingham conference) presented a beautiful cantata entitled, "Happy New Year." A large number of Saints and friends was present. Every one said he enjoyed it immensely. Brother George W. Hart, as well as the young ladies who gave their time and talent to the production, is to be commended upon the success of the entertainment.

**Christmas Carol Singers at Leicester.**—From 9: 30 p.m. on Christmas Eve, until 3 o'clock Christmas morning, the choir of the Leicester branch (Nottingham conference) visited the homes of the Saints and the friends of the branch and sang Christmas carols and old, favorite hymns from the "Songs of Zion." The party received much joy from their labors of imparting Christmas cheer to the old folks, the members, and the friends of the branch. Carol singing on Christmas eve has been a feature with the Leicester branch for many years.

**Meetings of Traveling Elders.**—Saturday, the 29th ult., the traveling Elders of the Birmingham conference met at Handsworth, Birmingham, in their regular monthly meeting. All the Elders reported successful labors. Former President Francis R. Kirkham and President Joseph E. Tillotson gave many valuable instructions.

President David O. McKay met with President Joseph E.

Wright and all the traveling Elders of the London conference at "Deseret," London, the 24th ult. In one sentence, each Elder expressed himself upon what appeals to him as the one outstanding feature in the Church.

President McKay advised the Elders on the new tracting system and gave suggestions of ways and means of approaching people. Two different methods of enlarging the circle of friends for the Gospel are (1) securing more homes in which to meet friends in a social way, and (2) organizing and putting into operation tracting societies.

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## WATCH YOURSELF GO BY.

JUST stand aside and watch yourself go by,
Think of yourself as "he" instead of "I"!
Note closely as in other men you note
The bag-kneed trousers and the seedy coat.
Pick flaws, find fault; forget the man is you,
And strive to make your estimate ring true.
Confront yourself and look you in the eye—
Just stand aside and watch yourself go by.

Interpret all your motives just as though
You looked at one whose aims you did not know.
Let undisguised contempt surge through you when
You see you shirk, oh, commonest of men.
Despise your cowardice; condemn whate'er
You note of falseness in you anywhere.
Defend not one defect that shames your eye—
Just stand aside and watch yourself go by.

And then with eyes unveiled to what you loathe—
To sins that with sweet charity you'd clothe—
Back to your self-walled tenement you'll go
With tolerance for all who dwell below.
The faults of others then will dwarf and shrink,
Love's chain grow stronger by one mighty link—
When you with "he," as substitute for "I,"
Have stood aside and watched yourself go by.

STRICKLAND W. GILLILAN.

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CONTENTS:

Organization and Authority ... 17
A Spiritual Communication ... 20
Editorial: Repentance ... ... 24
In Charge of French Conferences 26
Addresses of Missions and Conferences ... ... ... ... 26
Minutes of London Conference... 27
From the Mission Field ... ... 31
Poetry: Watch Yourself Go By 32

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